

# CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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[The following article originally appeared in the *Trumpet and Magazine*, Boston. We intended copying it at the time, but the press of other matter about the close of the last volume prevented, and it afterwards passed our mind. We however cheerfully give place to it, even at this late date, at the earnest request of several subscribers, who wish to preserve it in their volumes. To individuals conversant with "Murray's Life," it will be full of interest, as recalling events which formed some of the most touching scenes in the life of that faithful minister of an impartial Gospel.]

## JOHN MURRAY—THOMAS POTTER.

In the "Life of John Murray," Chap. v. is recorded an affecting and interesting account of his arrival in this country, and of the circumstances attending the delivery of his first message of truth in the United States. The vessel on board of which he arrived was driven by the winds into Cranberry Inlet, on the coast of New Jersey. In quest of provision for the mariners, he reached the dwelling of Thomas Potter. The latter expressed much satisfaction in meeting the former, and surprised him by saying, "I have longed to see you; I have been expecting you a long time." Potter proceeded to relate the history of his life, the greater part of which need not here be noticed. He had been dissatisfied with the preaching he usually heard—erected a meeting-house at his own expense—and expressed his belief to his neighbors, that God would send him a preacher of a very different stamp from those on whose ministry they had previously attended. "My friends often asked me," said Potter, "where is the preacher of whom you spake?" and my constant reply has been, "He will by and by make his appearance." The moment I beheld your vessel on shore, it seemed as if a voice had audibly sounded in my ears, "There, Potter, in that vessel, cast away on that shore, is the preacher you have been so long expecting." I heard the voice, and I believed the report; and when you came up to my door, the same voice seemed to repeat, "Potter, this is the man, this is the person, whom I have sent to preach in your house. It is not what I saw, or see, but what I feel, which produces in my mind a full conviction."

Murray came to this country to live and die in solitude. He was determined not to preach—he was fully bent on setting sail for New-York so soon as the wind changed. He expressed his determination to this effect. "The wind will never change, Sir, until you have delivered to us, in that meeting-house, a message from God," replied Potter.

Saturday evening arrived—the wind had not changed. Murray yielded a reluctant consent to preach—the news was rapidly circulated. Sunday morning came, and with it the day-spring of joy to the soul of Potter. He was in transports, for he beheld the fulfilment of a promise long deferred. Murray proclaimed the good news of a world's salvation. Soon after their return to the dwelling of the good old man, the boatmen entered. They came to say that the wind had changed!

Were all these circumstances the result of chance? No. The confidence of Potter that the vessel he saw enter the Inlet contained the minister of whose coming, in due season, he

had not the shadow of a doubt—his solemn conviction that Murray was the man, and that the wind would not change until the message from God was delivered—these things, considered in connexion with the result, firmly persuaded me that the directing hand of Divine Providence is visible in the whole train of events. Let others believe differently, if they can—I cannot.

Murray returned to the hospitable abode of his friend and patron, and preached for a considerable time. In the conscientious discharge of his ministerial functions, he occasionally visited the regions round about; until, at length, he settled at Boston.

In Murray's "Letters and Sketches of Sermons," Vol. i. Letter 11, we have a very touching account of the preacher's last visit, after several years absence, to the neighborhood in which he first proclaimed the good tidings of salvation in this country. His friend and the friend of humanity had departed to the land of the living on high. His memory will ever be dear to every Universalist who has heard of his virtues; and children for generations to come, will be taught to lip with gratitude and reverence the name of the venerable friend of God.

I had long felt a desire to visit the region where events transpired of so much interest to every believer in the doctrine of universal grace—but did not find opportunity for so doing until recently. I have just returned—and purpose presenting a brief account of my visit, believing it will be found not wholly unworthy of attention, and that it may afford some satisfaction to the elder cotemporaries of Murray in particular, and to our denomination in general.

Cranberry Inlet was situated about 60 miles east of Philadelphia. I say *was*—for it was entirely filled up with sand many years ago, and the beach is now as high at that place as at any other in the vicinity, though not so wide.

I visited the house in which Potter lived and died. It is situated less than half a mile east of Good Luck. An addition has been built to it, and the appearance of the whole exterior is changed, but the interior remains as it was in the days of Potter. It is a plain, substantial building. I have been invited to make it my home when next I visit the neighborhood.

The meeting-house stands in the edge of a beautiful wood. The exterior presents an aged appearance, but the interior, constructed of the best cedar, manifest no signs of decay. The "large square pew," (of which Murray speaks) long occupied by Potter and his family, was removed about a year ago, and plain benches substituted. The pulpit has been somewhat cut down at either end. In other respects the building remains in its original state. It was left by will to John Murray, for the use of all denominations. By the mismanagement of the executor, it became necessary to sell a part of the estate, to pay certain demands against the heirs of the injustice of which, however, the heirs entertained no doubt. In disposing of the property contiguous to Good Luck, the deed of the meeting-house was made by the Methodist Society, who have it now in possession. It was subsequently purchased by an exclusive spirit in relation to its occupancy, their title may justly be called in question.

Thomas Potter died nearly forty years ago.

His grave, at the east end of the meeting house, was pointed out to me by one of the oldest inhabitants in the neighborhood. Owing to inattention and the sandy nature of the soil, it was long ago levelled with the adjacent ground. It was enclosed soon after his burial—but the fence was broken down some twenty years ago—and two posts and a rail, very much decayed, are all that remain. The oak of which Murray speaks, ('Sketches,' Vol. i. p. 336.) no longer exists. I have obtained permission to reenclose the grave, and erect a tomb-stone to his memory.

On Sunday morning, 7th inst. I stood in the desk where Murray first lifted up his voice in this country as a herald of the cross. I will not attempt a description of my feelings on that occasion. They may be imagined—they cannot be described. In imagination, I saw the joy-glistening eye of the venerable Potter, and heard the words of salvation flowing from the lips of the man of God. I fancied the darkness of the past in contrast with the brightness of the present; and, by the eye of faith, I beheld Murray and Potter smiling in regions of glory on the prosperity of the divine testimony in which they believed and rejoiced. My heart was melted in gratitude and love; and I felt a fervent desire that He in whose strength the weak are made strong, would ever be with me in the ministrations of the word, inspire my soul with an ever-growing zeal in the cause of my Master, and make of me an humble instrument in spreading the knowledge of salvation in the name of the once crucified and glorified Redeemer.

I felt freedom to select as the subject of my discourse, the language recorded in Isaiah lii, 7.—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

I found a few individuals in that neighborhood, (as also at Tams River 8 miles north, where I delivered two discourses,) who had listened, in their youth, to the preaching of Murray—and who, I have reason to believe, have long cherished in their souls, 'the faith once delivered to the saints.' The people, generally speaking, yielded devoted attention to the sentiments advanced, and many received the word gladly.

I must not forget to mention, that several aged persons with whom I conversed, remembered having heard the circumstances related by Murray in his 'Life'—but time was rapidly deceiving the impression.

I am particularly desirous that something should be done for the building up of Zion in the neighborhood of Potter's Meeting-House. If what Murray planted be duly watered, the increase will not be withholden. Should nothing farther transpire to prevent than is now foreseen, it is expected a Universalist Conference will be held in that vicinity next spring or summer—of which due notice will be given.

I should do injustice to my own feelings, were I to close this article without acknowledging my obligations to Mrs. Norton and Ely, of Hightstown, N. J. for their kindness in conveying and accompanying me to and from the scenes I have humbly endeavored to describe.

ABEL C. THOMAS.

Philadelphia, Oct. 11, 1832.



## Original

## MINISTERIAL QUALIFICATIONS.

MESSENGERS. EDITORS.—The brethren of the Hudson River Association complain, in no very measured terms, of those who have taken exception to their late *restrictive* Regulation. We of the opposition, are charged with "asperity of feeling," "ill humor," and "intemperate zeal" in our remarks, on the subject. We have also been accused of being "deficient in charity"—with endeavoring to cast odium upon the measure by the application of offensive "epithets," and at the same time it is said, that we have not "come to the point," or "stated clearly the grounds of opposition," &c. To the first charge the writer pleads—not guilty. He is not conscious of asperity of feeling or remark, nor would he have thought of such a thing, if the charge had not been gravely made by our Brother S. The latter charge of "not coming to the point," will find ample refutation in the fact, that several long-winded articles have already appeared, and more are promised, in reply to the "scattering shot" of the invaders! We are inclined to suspect therefore, that the irritability manifested arises from another cause:—from a consciousness of being obliged to defend a measure, bad in itself, and tending to prejudicial consequences to the order. Be this as it may, we now purpose to state *definitely* our objections to the Rule in question, and sincerely trust our Brethren of the H. R. Association will not divert attention from the main point, by finding fault with the phraseology we happen to use in the discussion.

We object then to all regulations of the kind, because:—

1st. *It is an assumption of power.* We deny the right of any council of Priests to make a law defining the qualifications of ministers of the gospel. Our associations are not, in general, *representative* bodies, so far as the clergy are concerned, as the latter are considered *ex-officio* members, and are not usually delegated from the societies to which they belong. First then, let the H. R. A. show what right they have to preach the gospel, before they assume the right to give license to others. Acknowledging the infallibility of neither pope nor prelate, nor that the rightful succession of the priestly office can be clearly traced from the head of the church to any particular denomination of the present day, we must look upon all rules which go to debar any from the office of the ministry as an unjustifiable assumption of authority. For one, the writer preaches, by the authority of no council or association, but by permission of his master, to whom, and to none other, is he willing "to stand or fall."

2d. The rule in question is *useless*. Our cause has flourished gloriously without any such restrictions. Our fathers in the ministry were literature of the age. The question is not, whether a man, who is a good scholar, would not be more useful than the one who cannot read and write—but whether a man of moderate attainments, good sense, and plain delivery may not be too useful in many sections of our country to be debarred the privilege of proclaiming the "glad tidings" of the gospel, according to the gift he possesses, simply because he may not be able to pass an examination on Rhetoric, &c. As a denomination, we are not crowded with ministers. Hundreds more could find labor enough to perform—and it is our firm belief, notwithstanding what has been said about the advancement of the age in literature, that a plain common sense preacher, as a general thing, is now more useful than one versed in all the lore of the schools. The latter is at a greater distance above the understanding of the mass of the people, than the former is below the taste

of the refined and intelligent portion. Look at other denominations. Has the success of the Methodists or Baptists been owing to the high character of the priesthood for learning? We opine not. Look again at the Unitarians, with their phalanx of literary clergy. They are fastidiously particular on this point, yet the whole body nearly, are subject to the condemnation of the Laodiceans of old:—They might be "spewed out" because of their lukewarmness.

3d. The test resolution is *anti-republican*, and inconsistent with the right of all to preach, and all to hear whom they please. Our faith is *republican*, owning no authority of councils. Our practice should therefore correspond. Our ministers can preach acceptably without fellowship, as most of our people care little about such a matter, and we venture to say, many will do so, if the restrictive measures become general. They will not submit to measures, so contrary to the spirit of our faith, and the genius of our free civil institutions.

4th. The resolution is *impolitic*, by reason of its direct operation to prevent young men from entering the ministry. Many who are well versed in the doctrines of the order, but who nevertheless have not time to devote "six months" to study, would be debarred from the field of public labor, by such a system. The case of one may be the case of hundreds, and the argument therefore of Br. Grosh on this point, is, in our judgment, valid. It is also, if we mistake not, "good logic" to argue from well known particulars to generals, although in the present instance, the case of Br. G. is by no means a rare one. It is questionable with the writer, whether nine-tenths of our ministers, at this present time, would have been admitted to the order, had such regulations been established a few years since—not indeed because they cannot read and write, but because they either could not have spared the required time for study, or could not have passed a "good examination" on the principles or theory of logic, &c. although many of them are talented, and *practically* acquainted with the branches of education specified.

5th. The object cannot be gained by the condition of the rule. No young man if not previously qualified, could pass a good examination on all the branches named, by studying only "six months," much less the "leisure hours" of that period. They will not attempt it, but will, if engaged in the cause, go forth as preachers without fellowship. To such a course the council could not object, as they have no power to compel any one to appear before them, and submit to the gag system; nor can they silence any one, who chooses to preach Universalism, though it should be within the diocese of an established priest. Other denominations are differently situated. The terrors of excommunication, &c. may be brought to their assistance.

6th. The resolution is *aristocratic* in its bearing. We believe it will tend to the division of our Clergy into classes—drawing lines of distinction, on other grounds than real merit. It will also tend to elevate the clergy above the people, and foster exclusive and arrogant assumptions on the part of the former.

It is an *entering wedge* to more rigid exaction. Brother Williamson avows this in his circular letter. If the principle is admitted—theological schools and priest manufactories, *à la orthodox*, will soon be the order of the day. This will be followed by the odious system of *D. D.* and *Right Reverend* appellations.

8th. A regulation, if strictly enforced, will be *oppressive* by reason of the well known fact, that many *illiterate ex tempore* speakers could not, for their lives, *compose and write* out a discourse. For such candidates to be obliged to present an "essay of some moral or doctrinal subject," would exclude them forever from fellowship, as years of study could not qualify

them with a talent, nature has denied them. The requisition of an "essay" is further objectionable, from the liability there is, of its being so construed hereafter, as to require conformity in doctrine with the opinions of the examining committee.

9th. The rule must necessarily be *unequal* in its operation, and consequently injurious. The committees of examination will probably be changed yearly. All now in the fellowship of the Association whether learned or otherwise may be appointed on said committees. The admission of a candidate will then often be, not so much a test of his qualifications, as it will be an evidence of the learning or ignorance of those who examine. Their fallible judgments are finally the only test. They may also in some cases be more illiterate than the candidate, and might through sheer ignorance themselves, refuse a candidate, because he was too learned for their understanding. The committee may likewise admit one and refuse another equally well qualified, because of a certain want of confidence in the latter to pass the ordeal, in a creditable manner.

10th. The regulation is uncalled for by the exigencies of the order. The denomination has not, we believe, been degraded of late, by the admission of very ignorant members into the ranks of the ministry. Let the thing therefore regulate itself, and not do injury to the cause by too much legislation. As many as are able, we would have become learned without pedantry, and thus be qualified for the most important stations. To this we have never had the slightest objection; but we would lay no barriers in the way of others who cannot become critical scholars, to prevent them also going forth into those parts of the heritage which are comparatively unenlightened. The harvest yet is truly great, but the laborers few, but because we cannot all become equal to a Paul or a Balfour, shall we fold our hands in sloth and do nothing. All the learning of the age can never impart the same powers and faculties to all her votaries, why then try to square the gifts or our ministers by a certain uniform standard, when the thing is in itself impracticable, and if possible, is uncalled for at the present crisis?

We have thus given *definitely* our objections to the resolution under discussion, and would be glad that those who advocate the same will be as *definite* in their replies. We have also in the course of this protracted article, anticipated in some measure the arguments in favor of the measure. We therefore leave the subject for the present, assuring the brethren who differ from us in regard to it, that we have deemed the matter worthy of the most careful consideration of all concerned, else we should never have penned a line in relation to it. We are still of the same opinion, and though our views may not be sustained by the Universalist public in general, we shall enjoy the satisfaction of having at least meant well towards that cause in which we are mutually engaged. Long may it prosper without the questionable auxiliary of 'gag laws' or restrictive regulations! L. F. W. A.

Philadelphia, Nov. 20th, 1832.

P. S. Will the Editors of the "Anchor" give their readers an opportunity to see both sides of this question, by giving a place to the above in their columns? A.

## Original.

MESSENGERS. EDITORS.—Z. G. in reply to my former communication, commences by informing you what he presumes I am, which I cannot think has any bearing on the argument. In the next paragraph he gives his views of prayer, which I think are every way erroneous.

1st. I suppose the only real blessing we can receive from our Maker, is to be made partakers



of his spirit, and for this blessing no one will pray in whose heart the love of evil predominates.

2nd. It seems very evident, *desire is not prayer*, for the wicked desire not the knowledge of the Lord. One under the influence of evil passions desires evil may befall his neighbor; such desires I should think no one acquainted with the subject would call prayer.

I cannot see how Z. G. has been able to make me prove that a man who once has hell in his breast, will of necessity always be in the same state. It will certainly not appear to be proved by any expression in my former communication.

Z. G. writes two paragraphs against what he calls the mysticism, and nonsensical reveries of Swedenborg and Quakerism, but does not notice the question, "Does God desire that man should love him at any one time more than another?" After that is disposed of, it will be time enough to undertake the defence of whatever is deemed the truth concerning subjects not yet introduced by me.

"Whoever loves God is happy," says Z. G. In this sentiment I agree with him, and will ask whether he does not think we have as much of this kind of happiness as we pray for?

I have nothing to say in defence of the orthodox doctrine concerning hell because I do not believe it. If Z. G. will confine himself to subjects introduced by me, and does not convince me that I am in error, I will try to convince him.

HERETIC.

#### PROCLAMATION,

By Enos T. Throop, Governor of the State of New-York.

Whereas it is our duty publicly, and with reverence and gratitude, to acknowledge our dependance upon Almighty God, the exhaustless fountain of love and benevolence; and whereas usage has indicated the festive season of ingathering, when our garners are filled with the fruits of the earth, and our hearths with joy and thankfulness, as the proper time to present to Him a thank offering, and a feast offering, and to serve Him with gladness, and to come into His presence with a song—I do therefore appoint and set apart **THURSDAY THE THIRTIETH DAY OF DECEMBER NEXT**, and recommend its observance by the People of this state, in the accustomed religious solemnities, festivities and thanksgiving. On that day, while a sense of piety shall direct the exuberance of feeling into consecrated channels, let us sacrifice our animosities at the altar and the festive board, and, as a united people, thank our Heavenly Father for the innumerable blessings which He has been pleased to bestow upon us; and especially, for the abundance which has crowned the labors of the husbandman for the past year; for our civil and religious institutions, so constituted as to exempt us from the evils of tyranny, anarchy, and intolerance; for our peaceful and growing commerce; for the multiplication of the sources of productive industry; for the increase of the means of intellectual and moral instruction; and while we acknowledge His chastening hand in the pestilence which recently abode with us for a season, in its march throughout the world, let us acknowledge with gratitude His goodness for having now removed it beyond our borders, and for the blessings which He mingled in this cup of affliction. And in our aspirations, let us beseech Him to banish from among us superstition, contention, ignorance and ill-will, and to hasten that day, which we hope is within the plan of His Providence, and now dawns upon us, when the human understanding shall be so enlarged, and the passions of men so chastened, that war shall cease, that civil institutions, founded on the principles of equality, shall be adopted by all nations, and that the love of man for his fellow creature, shall be manifested in deeds of kindness and benevolence.

In witness whereof, I have hereunto set my hand and affixed the privy seal of the State, this fifteenth (15th) day of November, in the year of our Lord, one thousand eight hundred and thirty-two,

E. T. THROOP.

#### ANTHONY CUTHBERT.

Of Philadelphia, departed this life on Wednesday afternoon, November 14, in the 82d year of his age. His mortal remains were committed to the earth in an Episcopal burial-ground, where repose the ashes of all his kindred according to the flesh. I requested permission from

the Bishop to speak a few words at the grave after the conclusion of the usual services of the church, but was refused, on the ground that it would be contrary to Episcopal usage.

Anthony Cuthbert embraced the doctrine of Universalism in his youth—and at the time of his death was probably the oldest Universalist in the United States. His first doubt of the truth of endless punishment was excited by the discourse of a Calvinist of the original school, who was laboring to set forth the intensity of the torments of hell. The picture was so highly colored as to excite suspicion in Mr. C's mind, that the visions of a heated imagination were presented, instead of the sober teachings of the Word of God. This was about the year 1769 or '70.

Parson Duchee, of the Episcopal church, was an intimate acquaintance and friend of Mr. C's father, and often visited him. They held frequent conferences in a private room; and it was a considerable time before Mr. C. could ascertain the object they had in view. He at length, in the absence of his father, entered the apartment to which they so frequently retired, and found on the table Paul Siegvolk's "Everlasting Gospel"—(an edition of which had been printed at Germantown in 1753, by Christopher Sower, and, as was supposed, at the suggestion of Dr. George De Benneville.) Mr. C. subsequently learned from his father, that Mr. Duchee and himself entertained no doubt of the truth of the doctrine maintained by Siegvolk—but they thought the time had not then arrived for the public proclamation of the sentiment. Mr. C. thought differently; and on all suitable occasions, expressed his belief in the final reconciliation of all things to the dominion of love.

It is more than probable that Mr. C. was one of the hearers and friends of John Murray, on the first arrival in Philadelphia of that eminent servant of the Lord, in 1772 or '73.

The "times that tried men's souls" soon followed, and Mr. C. was one among the many who stepped forward in defence of his country. Of his services as a revolutionary soldier, I possess little information, and will therefore pass briefly to notice his devotedness to the cause of Universalism.

Elhanan Winchester, after his separation from the Baptist Society, secluded himself for a season from the world. This was in 1780. On mixing again with society, Mr. C. was among the first to extend to him the hand of friendship and fellowship.

The Universalists had as yet no building of their own, in which to hold public worship.—The old Masonic Lodge in Second-street, was for sale. It was purchased by a few individuals of whom Mr. C. was one. He mortgaged his own property to raise the requisite funds. In the course of a few years, the "Bank of Pennsylvania" selected the premises above noticed, as an eligible site for their banking-house, and made generous proposals for the same—which were accepted. The sum received, over and above what Mr. C. had advanced, enabled the Universalists to purchase the lot of ground in Lombard-street, and erect the walls of the present meeting-house. Thus Universalism may be said to have obtained a firm footing in Philadelphia, through the exertions of Mr. Cuthbert.

Mr. C. was one of the original signers to the constitution of the First Universalist Society in Philadelphia, dated July 11, 1790. He was ever a constant attendant on the services performed in the meeting-house in Lombard-street. In the work of the Society, as in the world, he always stood firm and unmovable. He was emphatically a pillar of Zion—a worthy supporter of a worthy cause.

His illness was brief. He retained his mental faculties to the last, and he died, as he had lived, rejoicing in the full faith of Universal

salvation. He departed without a murmur or a struggle, in the perfect and happy assurance of meeting the whole family of man in the everlasting habitations of the blessed. "Mark the perfect man, and behold the upright; for the end of that man is peace."

O holy and bright, to the dying saint

Were the scenes of the vision of faith!

And joyfully calm and without complaint,

He yielded his quivering breath,

For his mind was strong, though the flesh was faint,

In the chilly embraces of death.

The struggle is past, and the ransomed hath sped

From the flesh and its weakness away;

And though in the cold and the narrow bed

Now lieth his mouldering clay,

His soul through the darkness of time hath been led

To the light of an endless day.

The body to earth, but the spirit hath gone

To dwell with the Father on high,

Where tears, by "the just and holy one,"

Have been wiped from the weeping eye,

And that better part hath been clothed upon

With the life that shall never die.

Anthony Cuthbert was universally respected, esteemed and beloved, throughout his long, active and useful life. In all his varied relations to society, he sustained an unimpeachable and unimpeachable character. His memory will ever be dear to all who enjoyed the pleasure of his acquaintance. His large family and extensive circle of relatives and friends, have especial cause to mourn his departure—yet they mourn with rejoicing—for in this time of trial, they are generally enabled to realize the happy influence of the faith, of which the deceased was so prominent a supporter. I feel that I have much reason to sympathize with them in their bereavement—for to me he has long been more than a friend. Long shall we miss him from his accustomed seat in the church to which he belonged; yet, believing that he has gone to be seated in "a building of God, an house not made with hands, eternal in the heavens," we would bow in humble resignation to the Divine will. "The Lord gave, and the Lord hath taken away—blessed be the name of the Lord."

A. C. T.

"I know a colored woman, who is a cook in a family in this city, who regularly puts one dollar into the box at monthly concerts, and expressed surprise when asked if she intended it all for one object, saying, "Why, it is only a dollar."

So says a popular Limitarian paper of our city, under the imposing head, too, of "WORTHY OF IMITATION!" And by a reference to an extract from the Religious Inquirer, in our last, it may also be seen that a "poor factory girl" could give dollars, and half dollars, for making Clergymen life members of fashionable societies; but when called upon to give to a suffering work-mate, she would burst into tears, in the bitterness of her grief, at her destitute situation, and consequent inability to contribute for the alleviation of actual suffering.

In the same article from which the above extract is taken, the writer "knows" a hard laboring mechanic, who "is called poor," and who yet "gives FIFTY-TWO DOLLARS a year towards the conversion of the world, not grudgingly." And we have "known," too, a mechanic who was foremost in his contributions to, and his begging for Bible, Missionary, and Tract Societies—who could spend four and five days in a week at "protracted meetings," and finally fail, as the term is, and pay his creditors perhaps two shillings on a pound—and still be lauded for his great piety and usefulness. And all these things are dignified with the name of Religion! How has the gold changed, and the fine gold become dim!



## FUNERAL OBSEQUIES,

Of the late Dr. G. F. Spurzheim.

The portals of the tomb have closed upon all that was earthly of this great and good man; and it will afford a melancholy satisfaction to his numerous friends in a distant country, to know that all was done which skill and affection could do to alleviate his pains during his illness; and that after his immortal spirit had winged its flight into the presence of his Redeemer, such testimonials of respect and esteem were rendered to his manes, as fully prove, that although in a foreign land he was not unhonored or unmourned.

The corpse, after having been embalmed and deposited in a leaden coffin, and the whole placed within a shell of mahogany, was removed from the Medical College, last Saturday, about noon, accompanied by the members of the Medical Association, and placed in the centre aisle of the Old South Church. At two in the afternoon, the melancholy toll of bells was heard, and before three the house was completely filled, and many hundreds were obliged to leave without being able to obtain entrance. The solemn dirge was succeeded by an eloquent and deeply impressive prayer, by the Rev. Dr. Tuckerman; after which, Professor Follen, of Harvard University, delivered an Eulogy on the life and character of the deceased. Dr. Follen briefly, but in the most touching manner, gave many elucidations of the kind heartedness and universally benevolent disposition of his illustrious countryman, whose constant motto was "peace and good will to man."

After the eulogy, the following beautiful Ode by the Rev. Mr. Pierpont, was sung by the Handel and Haydn Society:

Stranger, there is bending o'er thee  
Many an eye with sorrow wet;  
All our stricken hearts deplore thee;  
Who, that know thee, can forget?  
Who forget what thou hast spoken?  
Who, thine eye—thy noble frame?  
But, that golden bowl is broken,  
In the greatness of thy fame.

Autumn's leaves shall fall and wither  
On the spot where thou shalt rest;  
Tis in love we bear thee thither,  
To thy mourning Mother's breast.  
For the stores of science brought us,  
For the charm thy goodness gave  
To the lessons thou hast taught us,  
Can we give thee but a grave?

Nature's priest, how pure and fervent  
Was thy worship at her shrine?  
Friend of man, of God the servant,  
Advocate of truths, divine.—  
Taught and charmed as by no other  
We have been, and hope to be;  
But, while waiting round thee, Brother,  
For thy light—'tis dark with thee.

Dark with thee?—No! thy Creator,  
All whose creatures and whose laws  
Thou didst love—shall give thee greater  
Light than earth's, as earth withdraws.  
To thy God thy godlike spirit  
Back we give, in filial trust:  
Thy cold clay—we grieve to bear it  
To its chamber—but we must.

During the performance of the ode, the audience remained standing, and the deep organ, which accompanied the choir, never sounded more thrilling notes than upon this occasion. It appeared, as if that also uttered the words of the ode. The religious services terminated by an invocation of the Divine blessing, by Rev. Dr. Tuckerman; when the body was taken from the church and carried to the receiving tomb of the Mount Auburn Cemetery, under Park-street Church, where it is to remain until the arrangements are completed for its removal to Mount Auburn.

The remains were followed to the tomb by a very large procession of our citizens, and all appeared, not as if a stranger had departed, but as though a friend and brother had been taken away.

On the coffin is a plate, upon which is engraved that, which is far more eloquent than the most elaborate inscription: it is "SPURZHEIM," in German characters.—*Bost. Centinel.*

## A TRAIT OF EARLY CHRISTIANS.

There is a proneness to think that the christianity of the present time is something different from that of the apostolic age—that we are not to expect christians to be such now, as they were then. That there is a difference in point of fact is not denied, but a difference decidedly in favor of the first christians. If we attempt to analyze this difference, will it not be found to consist in the simplicity of their faith, more than in any thing else? If christians of our age would lay the same strong hold on the word and promise of God which they did, would it not bring back something of the spirit of the apostolic age! It may be objected that the circumstances that they were placed in, were suited to form their peculiar character. Cut off, as it were, from looking to human power for protection, so far from it, that oftener than not, the civil power was raised against them as an arm of persecution—what could they do, but cast themselves for protection on the Almighty power of Him, whom they served? What, but rely simply on the truth of his word and promise? How could they but feel that they had here no continuing city, no abiding place! If Jesus bade them go forth, providing neither purse nor scrip, neither two coats for their journey, so they went forth. If Jesus promised that it should be given them in the hour of expected trial, what they should speak, they confided unhesitatingly in that assurance. It was enough for them, that they had the promise "Lo I am with you always." They felt, that whether life or death, all things were theirs. But whatever the cause, such was their character, such their simple faith. The consequence was.

1. They used no worldly policy. There was one straight path of duty for them to pursue. Pursuing this, they were safe. Deviating from this, they were in danger.

2. Religion with them was the great business of life. Every thing else was subservient to it. Taking the soul and its everlasting destinies to be what God declared them to be, every thing else dwindled away into insignificance. Fame was air. Gold was dust. Sloth was sin.

3. They had no fear of man. "For them to live was Christ, to die was gain." Occupy till I come, urged them on to ceaseless labor, amid reproach, opposition, and danger. Their simple faith made unseen things substance. To get out of life was to go into heaven.

Whatever might have been the influence of circumstances on the character of the first christians, one thing is certain; they are safe models, and as such reprove the doubts, the expedients, the timidity, the worldliness of modern christians.

There is a strong inclination to modify christianity and fit it a little better than its author did to the changing state of society. Philosophy must start her dogmas and her doubts. The usages of the times and the refinement of the age, must deduct a little from the rigid morals of Jesus Christ; and so the tendency is by little and little to disrobe the uncompromising religion of the cross, of her consistency, her power, and her glory.

The religion which God has revealed to man, can be altered only by Him who revealed it. It is designed and suited to exert an unlimited sway over the whole heart and life. Its great truths are immutable, and can be affected by

philosophical theories, and the changing forms and conditions of society, no more than the laws of the material universe are affected by the various and often erroneous theories, which the boasted wisdom of man has advanced concerning them.

When christians—when the church, shall come back to the simplicity of apostolic faith then will religion be clothed again with something of the vigor and freshness of her youth. While christians will be found fully performing the various duties which devolve on them, in all the relations of life which they sustain, they will perform them as a part of their religion. As citizens, neighbors, fathers, mothers, husbands, wives, parents, children, brothers, sisters, the unyielding principles of the gospel, will be both their guide and their restraint. *Whatsoever they do, they will do all for the glory of God.* The return of such a spirit would be the surest indication the church has yet seen of the dawning of millennial day. Will christians look at this subject, and see how widely we have departed from the examples of primitive christianity.—*N. Y. Christ. Intel.*

## HEBREW LETTER.

TRANSLATED FROM THE HEBREW, BY MR. ROY, OF NEW-YORK.

"From the City of the Great King, peace and blessing to the great and good gentleman who is disposed to be benevolent to all, friends and foes. Mordicai Noah, we have written to you from the Holy Land, and from the city of Jerusalem, we pray always close by the west wall of the temple and by all the holy places for all the nations of the earth who remember us in our low estate. The voice of Zion speaks weeping and lamenting, for the wretched state of her children: For their faces are black with hunger: all the people of foreign nations here are very poor; and unable to give us relief. The learned men and Rabbies, widows and orphan children that were supported by Russia, Poland, and Germany, are cut off from their former supplies: and receive no compensation from those nations. We are so poor, and in such distress, that we can not represent our situation in writing:—We are hungry, thirsty, and naked. Our children ask bread and we have none to give them. And in addition to this, the Turks have laid us under a contribution of fifty thousand dollars, which if not paid will be the ruin of all the Jews here. Dear Sir, we did not know how to help ourselves: and we heard of your great and benevolent feelings and have sent on the Rabbi Enoch Zindal, of Jerusalem, son of the great Rabbi Hersh, one of the most learned men in the world. He will fully explain to you our afflictions. We therefore pray you to help him by any way and means in your power, by obtaining donations, and forming societies among all denominations. And we will pray for you in all the holy places and from the sepulchres of the holy prophets; and we hope with all the scattered tribes, and the Messiah at their head, to meet you soon in the Holy City, the desire of all nations."

(Signed) RABBI TOBIAS SOLLOMAN, the High Priest of Jerusalem.

NATHAN MINERLES, 2d High Priest.

NATHAN SADDIUS, 3d High Priest.

L. S. Harman Cohen, High Priest of Japheth.

Israel Summerville, 2d High Priest.

Zalman Cohen, 3d High Priest.

A woman of a generous spirit, if she be treated as a friend and equal, will feel and gratefully return the obligation; and a man of a noble mind will be infinitely more gratified with her attachment, than with the obedience of a dependent and a slave.—*Gregory.*



CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND F. PRICE, NEW-YORK,  
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, DECEMBER 1, 1832.

SUNDAY EVENING LECTURES.

Subject for Sunday evening (to-morrow,) Dec.  
2, Non-Personality of the Devil. Text 1 John  
iii, 8.

PUBLIC MEETING.

A General Meeting of Universalists in the city of  
New-York, will take place at the Orchard-Street  
Church, situated just above Broome-street, on Mon-  
day evening next, December 3, at half-past 6 o'clock.  
It is earnestly desired that every one interested in the  
cause of Universalism in this city, who may meet  
with this Notice, would make it his business to attend,  
and bring as many friends with him as possible,  
New-York, Dec. 1, 1832.

FIRST VOLUME BOUND.

We have a few sets of the Messenger, Vol. I  
put up in neat half binding, now ready for sale.  
Many who commenced with the second, may  
find it convenient to have the first volume, thereby  
preserving the whole work. It will be found  
materially different from a common Newspaper,  
and nearly as interesting for preservation, as for  
perusal when first published. Those who have  
ordered new sets of the first volume bound, will  
please call, or send, and take them.

A SUGGESTION.

A week or two since we proposed the follow-  
ing, (at the suggestion of friends,) to such of  
our city subscribers as felt more immediately  
interested in the success of our paper, viz:

That each one of them should make out a list  
of persons, and their residences, within their ac-  
quaintance, who are known to be friendly to the  
sentiments of the Messenger, and either leave  
the list at this office, or hand it to the Carrier of  
the Paper.

We already begin to derive benefit from it.  
And other publishers, too, we perceive, approve  
of the measure by proposing it to their subscri-  
bers. Even Br. Leavitt, of the Evangelist, has  
consented to adopt it, in substance, towards his  
patrons. And we doubt not it will meet with a  
hearty response from them. There is truly a  
zeal among our Limitarian friends, in many  
things, worthy a better cause. And cannot the  
Universalist feel as much zeal and interest in  
publishing the glad tidings of that Gospel which  
proclaims a Father's everlasting love, as the  
Limitarian can in promulgating the doctrine of  
ceaseless and indescribable torments to a vast  
portion of mankind? We certainly hope so,  
otherwise his conduct must very much belie his  
profession. Will Universalists, therefore, aid  
us as above suggested? P.

FRIENDLY LETTERS.

To the Partialist Clergy—NO. II.

Men and Brethren—You have declared your  
belief "in season and out of season," that Uni-  
versalism is an awful delusion, a soul destroy-  
ing heresy, the devil's doctrine, full of the poi-  
son of eternal death. You have repeatedly af-  
fected to treat our peculiar sentiment with pecu-  
liar contempt—asserting that it is self-contrad-  
ictory, inconsistent, absurd, sophistical. You  
have frequently assured your hearers that Uni-  
versalism is so totally destitute of foundation,

as well in reason as in revelation, that the veri-  
est novice in Christendom can refute it, &c.

I shall not pretend to deny that these are the  
honest convictions of your minds—for it is a  
very disagreeable thing to question the sincerity  
of any man, much more so of a professed am-  
bassador of the Lord. I must be allowed the  
privilege to observe, however, that some parts  
of your conduct in relation to this matter have  
excited not a little suspicion in the christian  
community.

The Universalists issue many religious papers,  
perhaps twenty-two or three thousand copies,  
weekly. The columns of each and all these pub-  
lications are open, and have been offered, to any  
respectable opponent, who will couch his com-  
munications in respectful language.

Here let us pause a moment, and reflect.  
Could you desire a better opportunity than is  
thus presented, to overthrow Universalism and  
build up Partialism? By accepting the cited of-  
fers, your strong reasons for the fear that is in  
you, might be laid before at least one hundred  
thousand souls, every week.

And yet you not only hesitate, but positively  
refuse to enter the arena of discussion! There  
is something wrong, brethren—there is some-  
thing wrong. Were Universalists to refuse ac-  
cepting similar offers on the part of Partialist  
editors, what would be the conclusion, yourselves  
being judges? Obviously, either that we knew  
our own weakness, or suspected the weakness  
of our cause.

But leaving this point, I humbly inquire, whe-  
ther an hundred thousand Universalists are not  
worth being saved? Or rather, is the salvation  
of a half million of Universalists an object of  
no importance in your estimation? Are we so  
ignorant as to be undeserving your notice? Surely  
not, for an ignorant soul is as valuable in the  
sight of heaven as a wise one. And beside,  
you advocate sending the Gospel Message to  
heathen lands, and to the uttermost isles of the  
sea. I pray you, brethren, if you have any bow-  
els of compassion, consider your own declara-  
tion, that they who live in a 'land of Bibles,' are  
in greater danger than they who have not seen  
the light. We already have a general, and oft  
times a special, interest in your prayers, and we  
seem to have no small claim on your benevolent  
exertions in our behalf. Remember, that "faith  
without works is dead, being alone, even as the  
body without the spirit is dead."

On the whole, however, I do not know but you  
preserve consistency in this respect. We can-  
not reasonably expect a dead man to work, and  
as you have no faith in your prayers for the sal-  
vation of all, we should do as well, perhaps, to  
cease expecting from you the works to which  
existence would be given, did you pray "with-  
out wrath or doubting."

But, as was said of one of old, "how can I  
give thee up?" so now I say to you. Allow me,  
therefore, to view this matter in another light.  
Although your conduct proves that our eternal  
interests are not so near to your hearts as they  
might be, still I cannot think you are insensible  
to the weighty concerns of your own future wel-  
fare.

Now, brethren, you have told us that the blood

of souls will be required at your hands, except ye  
do all in your power to convert them from the  
error of their ways. In view of your opinions  
of our sentiments, and of your idea of our pro-  
spective doom, allow me to say to you, Beware,  
lest the blood of half a million of Universalists  
be found in your skirts at the great day of judg-  
ment.  
A. C. T.

INHERITED DEPRAVITY.

We have more than once alluded to the im-  
portant changes which long established doctrines  
in the religious world are now undergoing—to  
the bold and fearless manner in which senti-  
ments are now approached, and investigated, and  
debated upon, the very breathing of which, but  
a few years since, would have been regarded  
only a slight remove from blasphemy. Believing  
as we do, and occupying the station that we do,  
we cannot but view these movements with feel-  
ings of the deepest interest; and as faithful  
chroniclers of the times we shall be excused for  
frequently calling the reader's attention to them,  
and for making occasional extracts, in testimo-  
ny of their wide departure from what was once  
deemed pure and unsophisticated "orthodoxy."  
Who that has arrived to years of maturity, can-  
not well recollect the period when the doctrine  
of *Inherited Depravity* was clothed with a pecu-  
liar sanctity—was held in the greatest reverence,  
and men would almost as soon doubt the exis-  
tence of Deity himself, as to call in question for a  
moment, the consistency and rationality of this  
darling feature of Limitarianism. But times  
have truly changed. This prominent doctrine  
(and it is so with many others,) is now handled  
with a freedom and familiarity which its ques-  
tionable structure is illy calculated to bear, and  
we prophecy the speedy approach of the period,  
when we can view what has been regarded  
such a finished fabric, *only* as a mass of ruins;  
or point to the page of history, telling that such  
things *have* been. An evidence of this growing  
disposition to investigate long cherished opinions  
we think will be found in the following articles  
from a prominent Limitarian Paper. We think  
ourselves, we should be just about as successful in  
exhorting to "immediate repentance," one pos-  
sessed of a "NATIVE propensity to sin," as in en-  
deavoring to "induce" the "ox to eat flesh."  
Should we use such arguments, they would  
stand a fair chance of being branded as "carnal  
reasoning." But the reader can draw his own  
conclusions.  
P.

INHERITED DEPRAVITY.—Suppose the Dr.  
should go into the field, and find a shepherd at-  
tending his flocks, with a lion at his side confined  
in a cage. The shepherd undertakes to feed  
both his ox and the lion; but, instead of giving  
to each the food congenial with his nature he  
throws flesh to the ox, and grass into the cage  
to the lion, exerting all his powers to induce  
the ox to eat flesh, and the lion to eat grass; would  
not the shepherd in the eyes of the ox appear  
beside himself? Would he not tell the shepherd,  
you must labor in vain, and spend your strength  
for nought? Would he not tell him, that nei-  
ther the ox nor the lion has either natural or moral  
power to change his own nature; and until  
their natures are changed, the ox will never eat  
flesh, nor the lion grass? But, if it is the "na-  
ture of mankind to sin," in the same sense, that  
it is the nature of the lion to eat flesh, and the  
ox to eat grass: or if they have a "native propen-



sity to sin," distinct from voluntary sinfulness. In the sense that the lion is supposed to have a "native propensity" to eat flesh, distinct from his eating flesh; how can they with any more propriety be addressed as moral beings, or exhorted to immediate repentance, than the lion can be fed with grass, and the ox with flesh?—*Boston Telegraph.*

**HEREDITARY LAMENESS.**—*Can I Cease from Inherited Depravity?*—On this ground, a sinner exhorted to repentance might reply in the following manner: Suppose my father had been afflicted, from his birth, with a crooked, defective limb, which occasioned a halting in his step, and I inherited from him the same calamity; would it be consistent for any one to demand, that I should cease halting in my step, and walk like other men? Might I not with propriety reply, that I had an hereditary lameness, over which I had no control, and until that was cured, either by a physician or the working of a miracle, I must be perfectly excusable for halting in my step? But, if I limped voluntarily had no natural inability to walk like other men, and had no lameness but what was voluntary, it would then be proper to demand, that I should cease halting in my step, and begin to walk like other men; nor would it afford me any excuse to be assured, that my father always voluntarily limped before me, or that it was made morally certain, by a divine decree, that my children would always voluntarily walk in the same manner.—*Ibid.*

#### CLERICAL TITLES.—A PROTEST.

"Holy and Reverend in His name." Psalm cxi, 9.

I have frequently expressed my disapprobation of clerical titles. I think popular usage, in relation, to this matter, is wholly unbecoming the simplicity of the gospel, and contradictory of the humility that should characterize the christian minister. I make no pretensions to unusual humility—but feel it my duty, no less than my privilege, to enter my solemn protest against the popular practice of prefixing the title of "Reverend" to the name of fallible man.

We might with equal propriety style a clergyman "His Holiness," as "Reverend." The Pope claims the former title, and the Protestant clergy have assumed the latter. King James was pleased to be called "The Most High." Bishops of several Christian denominations, have been flattered with the title of "Right Reverend"—others esteeming themselves more holy than their Maker, have chosen to be called "Very Reverend"—and some have added, "Father in God."

I object to all such titles. Let those continue to use them who think proper. I, for one, shall not henceforth (unless I find it necessary, in order to be understood) intentionally style any man "Reverend." I shall address my brethren in the ministry by "Ev." an abbreviation of Evangelist, signifying, "one who publishes glad tidings, a messenger, or preacher, of good news." [Buck.] And I respectfully request them, and all others, in addressing me, either to use no title, or the one I have named—at all events, to avoid addressing me by the "Reverend" name of our Maker and God. A. C. T. Philadelphia.

#### NEW MEASURES.

Situated as we are in the very place whence originate all the mighty efforts of the day, professedly for evangelizing or christianizing the world, it may be expected that we should faithfully notice passing events connected with those efforts. Indeed we know not that we can render a greater service to our readers; for if these efforts are characterized by truth and propriety, it is equally as important they should be laid before the Universalis public, as before

those who are termed the orthodox, of community. And if they are fraught with error, we certainly know of no better method to guard against that error, than to lay it before community in all its nakedness. On the subject, however, to which we are now approaching, little is needed in our estimation to exhibit that nakedness. The covering which prejudice or a blind zeal may have woven around the object is too frail to stand the piercing glance of reason or reflection, and we have only to present it to the candid and reflecting, to have it seen, and justly estimated.

Our readers are all aware that our Limitarian friends have been untiring in their efforts for a few years past, in concerting and adopting "New Measures," in the great work of salvation, as they term it. Plan after plan has been devised, and as fast as the novelty or efficacy of one has passed away, another has taken its place, and one might well suppose that their powers of invention would, ere long, become wholly exhausted. It is but a short time since the system of "Monthly Tract Distribution" was presented as the most efficient method of "converting mankind." If we could only carry these "little winged messengers of salvation" into the bosom of every family, the work of redemption would be completed, and this otherwise turbulent world would present to our wondering vision a very Eden in bliss. This measure we believe has been fully acted upon—its novelty, however, is gone, and some new device is necessary. More efficient measures, or a re-organization, is recommended—is required. It is found that neither the distributor or the receiver, under the present system, "are likely to grow in grace." The Tract must not only be delivered, but a lecture must be given by the distributor, and the receiver must be "prayed with."

To effect these important measures, "for promoting religion," a meeting was held in Chatham-street Chapel, on Wednesday evening week, "on the call of the City Tract Society, to consider of measures for promoting religion in this city, particularly in connection with the Monthly Tract System." We have not room for the whole of the abstract of the proceedings as given in the Evangelist, and must content ourselves with a condensed view of them, and with copying some of the prominent observations of the speakers on the occasion; referring to the close, for such brief observations as may seem necessary. And first,

James F. Robinson, Esq. submitted facts, "showing the utility of the Tract system." Among them, "108 persons are reported as hopelessly converted by the tracts, and personal labors of the distributors, since Jan. 1. One female reports nine—another thirty, in six months. Their instrumentality, as Missionaries, is regarded as more important than merely the effect of the tract." "A husband and wife who were employed at opposite parts of the city, and had not seen each other for some time, were both converted the same day, by the tract on the 'Worth of the Soul.'"

Rev. H. G. Ludlow believed, "that well directed efforts to do good in connection with tract distribution are an efficient means of growth in grace, as well as the conversion of sinners." He remarked that the cholera had not converted sinners. He believed it was not sent for that, but as a judgment upon the wickedness of the wicked, making inquisition for blood; and also that by it God intended to "magnify his word" as the only means of salvation. It belonged to the church to bring men to repentance. The church needed strength, not of numbers, but of "piety." One faithful Moses, or Jacob, or Elijah, was better "than a host of numbers with only common piety." He hoped there were some present who did not feel that all holiness is from God. But

there is something for us to do in the case. That is, to go to work. Put a christian under the best preaching, and let him do nothing; and you may make him corpulent in theology, but leanness will be in his soul. He is bloated with orthodoxy, and a child in strength of piety. His head will be light, and his heart dark. Now this tract distribution is work. It calls every christian grace into exercise."

Mr. Harlan Page stated, that the distributors of the 14th Ward, after "about two years experience in merely giving tracts, were almost discouraged." The selection of individuals as "subjects of special prayer," was commenced, and out of "100, already 34 are reported as hopelessly converted!" "In three of the cases, mercy was found while kneeling down with the distributor in prayer!"

Rev. O. Eastman "spoke of the importance of keeping up the tract distribution here, because of its influence on other places, and because it commenced here." In a town in New-England, "a lady between 70 and 80 years old, walked regularly a mile or more to a neighboring village, to distribute tracts." A silversmith, an unbeliever, declined receiving them. "She became anxious to do him good, and finally tried to gain his attention, by employing him to make some old silver spoons into new ones. He then consented to read one tract of four pages." He could not "get over the tract"—subsequently "acknowledged Christ, and is now a tract distributor."

Dr. Spring said "we must set about the work, personally, of conveying the message of the Lord to the people. We must feel that there is a heaven and a hell, and that those around us will soon be fixed in one or the other. Our faith in these realities must be a 'living faith!'"

Rev. Dr. Proudfit said, "the great secret in doing good was to realize the worth of the soul, so as to feel oppressed with its amazing burden."

Rev. Mr. Patten moved a "re-organization of the tract distribution," and called on those present, who were willing, "to give themselves to the work." "There are many who when you present an object, will give fifty dollars, but say they cannot give any time. Now this looks too much like attempting to buy off. The fifty dollars belonged to the object, because it was the Lord's before. What he asks is service from which he will not allow any buying off."

We ought not perhaps to detain the reader any longer—his patience has doubtless been already sufficiently exercised; but we beg a moment. In all these popular measures the interest manifested to enlist the feelings of our female friends, is not the least important. If they want to gain access to, or influence over a family, the female must first be assailed—if new plans are to be started, females must be enlisted—if funds are wanted in the various societies, females must be incited to beg the 'one thing needful' to constitute their pastors 'Life Members' of some one, or all, of the 'thousand and one' societies now in existence. And it is on female influence, we are warranted in believing, they mainly rely, in prosecuting these schemes.

Rev. Mr. Ludlow gravely informs us, "The cholera has not converted sinners," that it belongs "to the church to bring men to repentance," and that he "hoped there were some present who did not feel that all holiness is from God!" We have only to remark here that we have somewhere read "of the goodness of God" leading us to repentance, and we have little confidence in any "holiness" that does not proceed from the Lord.

Mr. Page certifies to the efficacy of "special prayers" and "personal labors." These very men will preach long and loud against what they charitably term Catholic "mummies and ab-



"surdities" in praying souls out of purgatory, and how much, let us ask, does their own course fall short of the Catholic?

Rev. Mr. Eastman regards the continuance of the Tract distribution here important, not so much however, it would seem for its intrinsic merit, as "for its influence on other places!" But the best of his remark is, the plan of "buying over" readers to the tracts, as related of the woman and silversmith in New-England. But this plan of "buying over" is not confined to tracts. There are few of our readers who are not fully aware how rigidly this principle is enforced through all the business transactions of life—few who have not been tempted by this "employment," and when found to be "firm and unmovable," have had it as suddenly withdrawn.

If Dr. Spring possesses the "living faith" to which he alludes, we would respectfully suggest to him the propriety of appropriating some "few hundreds" of his \$3000 or \$4000 salary, to the purchase of the "little winged messengers of salvation" and of his "personal" distribution of them. "We must set about the work PERSONALLY."

In conclusion, is it any wonder, kind reader, that religion should be held in disrepute, while its professed friends and ministers thus deliberate? We marvel only that infidelity does not more abound. P.

#### RABBI FROM JERUSALEM.

On another page will be found a translation of a letter brought from the Jews of the Holy City by the Rabbi Enoch Zindal now in this city. This learned Rabbi met a party of Clergymen a few evenings since, in the study of the Rev. Dr. Brownlee. He is spoken of as "a truly polite and accomplished man," who was heard with pleasure while he "detailed many interesting things relative to Jerusalem, the holy city; and the condition of Jews there."

"He spoke of the famous Mosque which stands on the site of Solomon's Temple, (says the Christian Intelligencer of this city to which we are indebted for our information,) and stated that it was the custom of his afflicted and bowed down people, especially the priests, to go to the west wall of the mosque, where once stood the west wall of the temple, and kneeling down, to offer up prayers to Jehovah the Almighty God in behalf of their nation. This explains a singular expression in the beginning of the letter above alluded to." S.

#### THE GOSPEL.

"It is universally acknowledged that the gospel is intended for ALL. Its provisions are adapted to ALL. Its invitations are addressed to ALL. Its benevolence embraces ALL. It reveals the only method of salvation for ALL. It regards as alike precious the souls of ALL. Christ's command is that it be conveyed, and the apostles and primitive Christians labored to extend it to ALL."

Such is the introductory language of an article in the last Christian Intelligencer, published under the patronage of the Dutch Reformed denomination in this city. The article is an appeal to the church on the subject of carrying "the gospel to the heathen" and "to the fire sides of our perishing and neglected population, by means of 'TRACTS,' those 'little winged messengers of salvation!'" of which we have before had occasion to speak. We are not a little surprised at finding so comprehensive a definition of the Gospel and its benevolent intentions, in the columns of a paper which we have heretofore regarded strictly Calvinistic. And we would, with all due deference to the opinions of the writer, seriously ask, if "the gospel is intended for all," will its object ever be attained? If "its provisions are adapted to all," will it ever meet their wants? If "its invitations are addressed to all," is it merely to mock their necessities? If "its

benevolence embraces all," can its charities ever be circumscribed? If it reveals Jesus, "as the only name whereby men may be saved," is their salvation of works that they can "boast?" Or is it by means of little fabulous stories in the form of Tracts? If "it regards, as alike precious, the souls of all," can it ever become partial? If "Christ commanded it to be conveyed, and the apostles and primitive Christians labored to extend it to all," is the command of the former a mere idle form, or will the labors of the latter prove almost wholly useless? These are questions, which, however trifling they might appear to the writer, we regard as important, for who that intendeth building "a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" P.

#### PENNINGTON, N. J.

The Gospel was preached in the town of Pennington on Nov. 19th and 20th. There is much anxiety manifested by the people of that neighborhood to understand more fully the "Glorious Gospel of the blessed God." The congregations were large, and much attention was yielded to the testimony.

My friends, in Pennington, will please excuse me from exposing the double dealing of W. H. Bull, the Methodist clergyman resident in that town. A minister, who will send a text, with an implied request for another to preach from it, and not attend to hear the discourse, is so obviously an object of pity as not to deserve especial notice. And he who will promise to hold a public controversy, and then back out, is so evidently fearful of his own weakness and of the weakness of his cause, as to deserve our commiseration. I hope, Br. Bull will remember the wholesome advice given him on Tuesday, Nov. 20, and endeavor so to furnish himself with argument, as to be less fearful of his doctrine when next he shall be called to an account. He is hereby informed, that we expect to have a Universalist Primitive Meeting, next spring, in the vicinity of Pennington. A. C. T.

#### A SUBJECT OF COMPLAINT.

For the first time since the commencement of our Paper, we venture a word to our Editorial Brethren, on a very common subject of complaint—*due credit for selected articles*. We are not disposed to be querulous in this matter, but we do think great caution should be used. If an article is deemed of sufficient interest to copy, and is creditable to the Journal into which it may be copied, it was certainly creditable to the one in which it originated—and the original one should have that credit. Within the past year there have been numerous instances in which articles have been taken from our paper either without any acknowledgment, or have been credited to other papers. We have recently noticed "Sketches from Life, No 2—The Mother," from our paper, going the rounds without any acknowledgment. Several sermons, also, original in the Messenger, have shared the same fate. One in particular, quite recently, viz.—"The Expectation of the Wicked," by our valued correspondent "H. F." Is this right? If it is, let us make it general, and appropriate to our own use whatever we may find of value. But we are unwilling to believe it is thus viewed, and must attribute the difficulties wholly to carelessness; and shall we not endeavor to obviate them. They do not stop with the first who may select, but others, copying from him, are led into the same error, and subject themselves unwittingly to censure. A case with ourselves has just occurred, and how many more we cannot say. We selected an article recently from the Intelligencer, we believe, headed—"A Tale—Founded on Fact." It did not appear there as original, and neither was there any credit. After our paper had gone to press, however,

we observed it in another paper, credited to the "Universalist," of Boston. This single instance is sufficient to show the unpleasant situation in which one may be placed, even though he strive to render unto each their due. Let us, therefore, endeavor to correct the evil. P.

#### DR. SPURZHEIM.

On another page will be seen an interesting article in relation to the funeral of this distinguished man. Dr. Spurzheim was well known in the scientific world as the associate of Dr. Gall, and as the able advocate of a novel system of Phrenology. He had been in America but a few months, and died at Boston, where he had been lecturing on his favorite subject, on the 10th ult. of a brain fever. S.

Br. L. F. W. Andrews, has received and accepted an invitation to become the Pastor of the Callowhill-street Church, Philadelphia. All letters and papers will be directed to him there, instead of at Augusta, Ga.

#### NEW HAVEN EXAMINER.

We acknowledge the receipt of a specimen No. of a weekly periodical of the above title published at New Haven, Conn. and edited by the Rev. T. Fisk. The Examiner appears in a very handsome dress, folio, and is offered at \$1.50 a year, in advance. We could wish that those concerned in it, may meet with better success than their brethren generally are permitted to enjoy. S.

An "obituary" of Mr. Cuthbert, of Philadelphia, from the pen of Br. A. C. T. is unavoidably crowded out of its proper place and will be found on our 3d page. It should have appeared last week, but by some means, did not reach us in time.

The favor of our correspondent "Preacher," is thankfully acknowledged.

#### DORCAS SOCIETY.

Donations in money, dry goods, or cast off clothing will be gratefully received for this Society by Mrs. Durell, No. 27 Roosevelt-street, Mrs. Hammond, No. 418 Grand-street, and at this office. Those having the means and willing to aid in relieving the distresses of the poor during the approaching winter, may thus enjoy the opportunity with little inconvenience to themselves and with the certainty of their donations being well applied.

CHARLES CARROLL, of Carrollton—the last surviving signer of the Declaration of Independence—IS NO MORE! He departed this life on the 11th inst. at his Mansion-House in Baltimore, Md. in the 96th year of his age.

#### LETTERS AND REMITTANCES.

Received at this Office, ending Nov. 28th.  
T. D. Smyrna, 2d vol. \$2; Rev. L. F. W. A. Philadelphia; M. W. R. Avon; P. M. Middlebury; J. H. Lowville, for L. C. 2d vol. \$2; F. A. S. Stamford; S. R. S. Long Ridge, 2 letters; C. I. C. Augusta, (the No. has been forwarded); A. C. T. Philadelphia, 2 letters; C. P. P. Durham; Rev. T. W. Boston, two bills for coll.; J. S. Cow-Harbor, 1st vol. 62½cts.; G. W. M. Buffalo, \$2, for M. B.; P. M. Sullivan; S. W. W. Providence; T. O. S. Hempstead, 2d vol. \$2.

#### RELIGIOUS NOTICES.

Religious services will be held in Br. E. Mitchell's Church, Duane-street, on Tuesday evening next, Dec. 4, commencing at the usual hour of evening service. It is expected Br. Paul Dean, of Boston, will officiate.

Br. Dean will preach at the Concord-street School Room, Brooklyn, on Wednesday evening next, Dec. 5.

Br. S. J. Hillyer will preach at Morristown, Sunday Dec. 2; at Cauldwell, Monday evening, Dec. 3; at Tarry-Town, Thursday evening, Dec. 6; at Sing Sing, Friday evening, Dec. 7; at Somers, Sunday, Dec. 9; at Peekskill, Monday evening Dec. 10.



## SELECTED.

A PIOUS LADY'S COMPLAINT OF A  
HARD HEART.

"O, for a glance of heavenly day,  
To take this stubborn stone away;  
And thaw with beams of love divine  
This heart—this frozen heart of mine.

The rocks can read—the earth can quake,  
The sea can roar, the mountains shake:  
Of feeling all things show some sign,  
But this unfeeling heart of mine."

Not all the horrid tales of Hell,  
Blind teachers still, go on to tell,  
Produce a spark of love divine,  
Within this torpid heart of mine.

Sovereign of all the worlds above! -  
To thee I look, O God of love!  
Thou can'st from sin and dross refine,  
And move and melt this heart of mine.

'Midst gloomy shades of mental night,  
Surprise my soul with heavenly light!  
O, let its beams resplendent shine,  
And renovate this heart of mine.

J. K.

## BEREAVEMENT.

The letter which follows was written by an affectionate son to his afflicted father, on the occasion of the death of an amiable mother.

October, 1832.

My dear afflicted Father—How shall I address, how comfort you in this trying hour? How shall I administer to the thrice broken spirit? "There is balm in Gilead," but it should be touched by hands more hallowed than mine. Oh could I but withdraw for a moment the curtain that has fallen between us, and the kindest and the best, could I but lay bare the secrets of that "far off land," where the "weary are at rest," there would be a picture, my father, which would turn your tears to rapture, and bid us long to share the new made grave. But the hand that chastens, forsakes not his own. He has given you a talisman, my father, which has shown a halo o'er the past, has whispered "peace" in the hour of present sorrow, and revealed to your panting soul the promised glories of the future.—This talisman is faith, that pure, devoted faith, which bade the patriarch yield "his only son," that blessed the widow's cruise, that knew the risen Savior, nor marvelled whence he came, and that raised an everlasting incense from the blood spilled on Calvary!

It hath smoothed the roughest sea, sweetened the deadliest cup, and made the martyr's pile a bed of roses! This treasure has not been given to you in vain, my father, for as the fruit ripened for heaven, the spoiler has entered our little garden again and again, and chosen the best as an offering at the "throne of grace." The affectionate wife, the tender, indulgent mother, the accomplished, benevolent, sincere christian, has gone to her reward. The home she loved, the husband whose faithful breast had been her pillow, the children who sought instruction from her lips, and worshipped virtue, as it breathed of her, these have lost what this world can never restore, but the place reserved in her Father's mansion has been filled, the voices of the many loved (who had gone before) were attuned to welcome her, and Heaven has gained an angel.

Though distant, my father, my heart is with you. I see you revered form bowed to the earth with grief—"Thrice hath the blow been struck." A beloved brother, whose life was a commentary on excellence, a sweet daughter who shared with you the burden of your Savior's cross, who learned of toiling the matchless joys of Heaven, then flew to realize the glorious scene; and now, the dear companion of your evening hours, kneels at "His throne," and asks for blessings on the loved ones left. I look again: my father's form

no longer bends with grief. The eye of faith has pierced the clouds, and rests upon that shining throne! The sound of praise ascends. Millions of voices float upon the air, and as the anthem swells amidst the heavens, sphere after sphere re-echoes the glad sound.

Are there no kindred spirits in the air? Are there no well known voices in that choir, whose much loved tones are waited to his ear? And now they sing of earth, and hitherward they turn their radiant forms! Whom do they call on earth?

Come to us loved ones, come!  
Our home is near.

Christ. Index.

## AUTUMNAL MUSINGS.

There is a composed sobriety, a seriousness, a tender melancholy in the fall, which softens the heart of him who looks upon the fading beauties of the year; and which lifts it insensibly to the Being who is seen to have crowned it with his goodness. The very fields seem to ask repose, as if weary of the delights, or exhausted with the labors of the summer, and, in the air that goes over them, there is so much sedateness, there is something so cool and temperate, that it seems impossible, while we breathe it, that our hearts should be frozen with ingratitude, or that they should burn with unhalloved desire.

He who can stand forth beneath the autumnal sky, amidst glories so mild, and can be deaf to the whisper of the breeze that speaks of God, and blind to the golden ray that points to his throne; who can then limit his desires to a world that shall soon grow dark; who can quit such a scene at such a moment, without the thought of God, without one wish, one prayer for heaven, must be blind to all that is lovely in virtue, and deaf to the eloquence of Him who speaks from the skies.

How eloquent, how impressive is this preaching of nature! How valuable the lessons it inculcates upon the mind of him who meditates at eventide, upon what he sees! He looks at the lofty elm which the frost has touched. Its leafy honors have faded, and are falling away; but the grass beneath it is still green. Why then should he envy the proud, or despise him who is of low estate? For the pitiless blast of adversity shall sweep over the one, and bear away all but a faded remnant of his glories, and the proud one shall sigh when he feels that even that remnant must be resigned, and that too in the evening of his life; while the other, though humble, is bright and cheerful to the last, and patiently waits till the white robe of death is spread over him.

## LIGHT.

"If the objects of the material world, had been illuminated with white light, all the particles of which possessed the same degree of refrangibility, and were equally acted upon by the bodies on which they fall, all nature would have shone with a leaden hue, and all the combinations of external objects, and all the features of the human countenance, would have exhibited no other variety but that which they possess in a pencil sketch, or a China-ink drawing.

The rainbow itself would have dwindled into a narrow arch of white light—the stars would have shone through a gray sky—and the mantle of a wintry twilight would have replaced the golden vesture of the rising and the setting sun. But He who has exhibited such matchless skill in the organization of material bodies, and such exquisite taste in the forms upon which they are modelled, has superadded that ethereal beauty which enhances the more permanent qualities, and presents them to us in the ever varying colors of the spectrum. Without this, the fol-

age of vegetable life might have filled the eye, and fostered the fruit which it veils, but the youthful green of its spring would have been blended with the dying yellow of its autumn. Without this the diamond might have displayed to science the beauty of its forms, and yielded to the arts its adamant virtues; but it would have ceased to shine in the chaplet of beauty, and to sparkle in the diadem of princes. Without this the human countenance might have expressed all the sympathies of the heart, but the "purple light of love" would not have risen on the cheek, nor the hectic flush been the herald of its decay."

## EXTRACT.

Religious Education.—The education of the heart is the work of domestic life, and where this preliminary is neglected, all the endeavors of the schoolmaster will be fruitless. In the religious education of the lower orders, there is seldom, I fear, any appeal made to the heart and the affections. The religion of the vulgar is therefore, in general, gloomy, superstitious, and I had almost said, ferocious. While all the other intellectual faculties are permitted to remain dormant for want of cultivation, the imagination is roused and filled with the darkest images. The tendency of this temper is to proclaim distrust, suspicion, envy and malevolence; and when spiritual pride is added, it brings forth arrogance and presumption. This is not the religion of JESUS CHRIST. Far other are its fruits; widely opposite is its tendency upon the human heart!

The first view to be given of the Deity to the poor, as well as to the rich, is as the giver of all good. The universality of His providence and of His protecting care ought to be carefully instilled. By representing the Supreme as a malignant spy and an avenging tyrant, no affections consonant to the spirit of the gospel can possibly be produced.—Elizabeth Hamilton.

Prospectus for the Second Volume of the  
**CHRISTIAN MESSENGER,**  
Devoted to the Doctrine of Universal Benevolence,  
the defence of Liberal Principles, generally,  
in Religion, and miscellaneous reading,  
of chaste and moral tendency.

The first Volume of the Messenger, closed on the 27th ult. The Second commenced Nov. 3d.

In presenting proposals for the 2d Vol. few observations will be necessary in explanation of its objects, and those few cannot, perhaps, be better expressed than in the language of the prospectus for the first volume. "Its primary design is to 'plead the cause' of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL."

TERMS.—The Messenger is published every Saturday, at 85 1-2 Bowery, on a royal sheet, quarto form, close print, at Two Dollars per annum, in advance, or Two Dollars and Fifty Cents if not paid within six months from time of subscribing. Letters to be addressed, post paid, "P. Price, 85 1-2 Bowery, New-York."

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